THE

Hindu Message

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The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,
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(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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॥ श्रीशारदादण्डकम् ॥

By **H. H. The Jagadguru of Sringeri.**

जय शृङ्गाद्रिनिलये जय शृङ्गारदेवते ।
जय तुङ्गातटावासे जय भङ्गावहे शुचः ॥

जय जननि गङ्गानदीतुल्यतुङ्गोत्तरङ्गावलीशोभितुङ्गाधुनीतीरसंराजिशृङ्गाद्रिवासैकलोले, शरन्मेघसंकाशचेले, कृपाम्बोधिवेले । पयोजातशङ्कावहाताम्रपादद्वयाग्रप्रराजन्नखाग्रप्रभोत्पाद्यकादम्बशङ्के, धुतानम्रपङ्के, श्रिताजोत्तमाङ्के । तुलाकोटियुग्मारवाघोषितानम्रसंत्राणसंबद्धदीक्षे, कालिताशेषदेवारिपक्षे, रमाकाङ्क्ष्यदीव्यत्कटाक्षे । मनोजाततूणीरविस्रंभसंहारिसुस्निग्धसंवृत्तजङ्घाद्वये, मुद्रिकाबोध्यमानाद्वये, नाथहीनार्तरक्षासमुद्यद्दये । कुन्देन्दुदुग्धाब्धिनीहारघनसारहंसाघहंतानिहन्त्रच्छवस्त्रोत्तमच्छन्नदिव्योरुदूरीकृताभस्मसांलिप्तदेवेन्द्रमातङ्गशुण्डाच्छरम्भावलीडम्बरे, श्रितजनाशेषदोषनिकुरुम्बसहनाधरीभूतविश्वम्भरे, मध्यभागोपमानाम्बरे । सत्त्रीबत्रिवर्लसत्वसंप्रेप्सुभास्वत्तनूजेतिशङ्काङ्कुरोत्पाददक्षात्रिवल्ल्यन्तराभासिरोमावलीराजिते, पदे देवमाणिक्यकोटीरनीराजिते, सर्वसंपूजिते । सुधापूर्णसौवर्णकुम्भोपमोरोजयुग्मस्थदुग्धोत्थनवनीतकणराशिसंदेहसंदायिमुक्तासरे, दिव्यरत्नावलीभासुरे, सुगुणरत्नाकरे । धर्मादिपुरुषार्थविश्राणनार्थात्तहस्तद्वयीयुग्मपङ्केरुहाभासिमाणिक्यकेयूरशोभाप्रवालाढ्यसद्दोर्लताधःकृतारक्तसन्ध्यार्कपाश्चात्यभागस्थविद्युल्लते, वितरणप्रक्रियान्यक्कृतस्वर्लते, धातृसंमानिते । तारुण्यचन्द्रोदयोद्वेललावण्यवाराकरोत्पन्नशङ्खप्रवालाभकण्ठोष्ठसंभासुरे, चरणकिंकरसुरे, पूजयद्भूसुरे । मुखचन्द्रचन्द्रिकासंदेहसंजननमन्दस्मिते, वारिताशेषभक्तास्मिते, सज्जनैः शीलिते । स्वमुखालोकार्थचतुरास्यसंसृष्टवररत्नमुकुराभगण्डस्थलीसंयुते, कैशिकाभासिसन्मालते, कुचभरेषन्नते । अकलङ्कमुखचन्द्रसेवासमायातविधुसंशयोत्पादितिलपुष्पसंकाशनासाविभूषे, मनोहारिवेषे, सरोजोत्थयोषे । कारुण्यमकरन्दपानार्थसंयातषट्चरणसंकाशतारकासंशोभिकमलप्रतीकाशनयनद्वयाभासिवदने, धुतकुन्दरदने, द्रुहिणमुखसदने । कुसुमशरकोदण्डहुंकारिचिल्लिकावल्लिकासंभूतकुसुमसंदेहकृन्मृगनाभिसंक्लृप्ततिलके, परमेष्ठिसंश्लेषसंजातपुलके, चञ्चरीकालके । मल्लिकामालतीमुखकुसुमसंदोहसंयुक्तकचवृन्दसंधूतनक्षत्रसंकीर्णतारापथे निर्व्याजकारुण्यघण्टापथे, योगिचित्तातिथे । शारदे, पारदे दुःखवारांनिधेः, पारदाच्छप्रभे, नारदादिस्तुते, पूरिताशेषलोकेप्सिते, वारितानेकरक्षोगणे, दारिताहार्यमोहाकरे, तारिताशेषभक्तावले, सर्वदेवात्मिके, सर्वविप्रात्मिके, सर्वलोकात्मिके, सर्वशास्त्रात्मिके, सर्ववस्त्वात्मिके, पाहि मां पाहि मां मोहितं मायया, देहि मे भृत्यतां त्वत्पदाम्भोजयोः, को हितं मे तनोत्यम्बिके त्वां विना, धेहि शीर्षे पदं मामके तावकम्, भाहि मन्मानसे संततं भारति, त्राहि मां संसृतेर्दुःखजन्मावनेः, देहि मे संविदं संमुदं शाश्वतीं नमस्ते नमस्ते नमः ॥

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Events of the Week

Dr. Sapru was yesterday to have raised the question of Indian status in the British Dominions beyond the seas. Messrs. S. R. Bomanji, H. S. L. Polak, and C. F. Andrews have been urging on their countrymen that in this matter Dr. Sapru's attitude is one of uncompromising nationalism. There is influential opposition in England to Dr. Sapru's position and we were further told that disgruntled ex-Governors were creating an atmosphere against Dr. Sapru by bruiting it abroad that he had no following in the country and that it was wrong to take him as voicing the sentiments of his people. Therefore, these good friends counselled the calling of meetings and the passing of resolutions everywhere in this country in order to strengthen Sir Tej Bahadur Sapru's position. So far as we can see from Reuter, Dr. Sapru is having a busy time of it and the probabilities are that the question will again be dignified by a camouflage as the attitude of General Smuts is still uncompromising.

* * *

We wish Dr. Sapru every success in his endeavours to get for his countrymen a modicum of justice. But it will be a mistake to think that the public mind of this country is in any way anxious about the possible decision of the Imperial Conference, rather about the cowardice and hypocrisy of the Imperial Conference in giving effect to its own resolution of the year 1921. That opinion in this country has long been convinced that the Empire is not a philanthropic concern but a purely business proposition comprising the "five White Nations" for partners will be evident to whoso has followed the lacerated heart of Mr. Sastri, he being the last to rise from a state of Arctic slumber. Dr. Sapru, himself a member of that group of Moderates, it is possible, may still hope for good out of the deliberations of this Conference. His proposals, such as they have been wired out by Mr. S. R. Bomanji, appear to us to be complicated and, further as not going any way towards a solution of this question. The machinery Dr. Sapru would set up, while it would not carry us a step further, is an admirable instrument for obstinate and shortsighted Dominion statesmen to take shelter under and to use as the means of putting off our undoubted rights to equality wherever the Union Jack may flow. The only good point about Dr. Sapru's proposals is. as one critic has pointed out, that they seek to pin the Dominions to an acknowledgment on their part of the obligation to carry out the Reciprocity resolution of 1921. Now, the hitch comes here. Except South Africa, no Dominion has disowned that obligation,—for with most of them, such has been their prevision, the problem either doea not arise or arises in very few or rare cases, and thus expediency and opportunity render them altruistic.

* * *

Now, Dr. Sapru's scheme comes to this. There is to be a local committee in each Dominion and Crown Colony, which should thresh out the question of granting full rights of citizenship to Indian settlers with its Government, and that there should be a committee appointed in India which should make a tour of all these overseas countries and bring Indian opinion to bear upon each Government and its Legislature. We do not see how this intricate machinery is going to help us any further than did the Rt. Hon. Sastri's Jaunt across the seas. What we now want is as even the *Servant of India* has it, not a reaffirmation of the 1921 resolution, or a repetition of an assurance that the Dominions will take it into their sympathetic consideration. Some active steps ought to be taken to give effct to that resolution. And here we seem to touch bedrock. It must be Dr. Sapru's earnest endeavour not to allow the Conference to get the better of him by elaborate verbal jugglery, but to pin Dominion statesmen and the British Cabinet down to a frank declaration that this glorious Empire is for the Whites to live, enjoy and lord it over coloured peoples. Brought to this test we do not hope for much from Dr. Sapru's efforts, great as they are. And then Dr. Sapru's duty is clear. As Pandit Madan Mohan Malaviya has put it in his cable, the participation of Indians in the Imperial Conference then becomes a mockery and a deep national humiliation. It will be for Dr. Sapru and the Maharajah of Alwar to withdraw from the Conference.

* * *

There is one touching incident of the new national awakening to which Mr. Jayakar referred in his speech at Bombay on Friday the 11th instant, which we think ought to be rescued from oblivion. Said Mr. Jayakar. Only the other day. he was presiding at the celebration of a Benefit Night, which was taken in hand in connection with a Singing 'Mela,' consisting of boys and girls of five to ten years of age, who had come to Bombay from Poona with the object of collecting, by their songs, the amount of Rs. 5,000, being a part of the amount of Rs. 15,000, which was necessary to purchase and to present to the Indian people the house, in the Ratnagiri town, in which the late Lokamanya Tilak was born. The children gladly took their share in this popular effort, and by their exertions, earned about Rs. 1,000 in Bombay during the Ganapati festival. This was an indication that the people's awakening had been widespread and deep-seated.

* * *

The Special Correspondent of the *Hindu* in London wired to that paper on Friday last the probable lines on which the findings of the Lee Commission on the Public Services will proceed. From what we know of the Commission, its genesis and personnel, the ever-hungry clamour of the Services and the new policy now in the ascendant both in Simla and Whitehall, the correspondent's forecast carries on its face a very high degre of probability. We should be very much surprised indeed if it were otherwise. The London *Times*, true barometer of feeling, has blessed the Commission with a mandate to use an almost dishonoured word. The Commission has been given the word of command that their labours should not end in only adding to the "heart-sickness and hope deferred" of which the services have had enough. Where the *Times* gets its facts, we do not know: but its venom in suggesting that Indian politicians "publicly gloat over the difficulties and humiliations" of Britishers in this country is the passing of the limit.

* * *

Democracy, said Morely once, is not without its simpletons. That would be agreed to heartily by any who care to read the letters that have so far appeared in the press on the vexed, discredited, but therefore not forgotten nostrum of civil disobedience. The astonishing part of it is that Moulana Mahammed Ali is somewhat wiser than people generally gave him credit for. He, at any rate, has no illusions about the rake's progress that N. C. O. has had in the country the last two years. Then why does he not give a point or two to Dr. Kitchlew who was during the week his companion in arms in Jullunder and elsewhere. Mr. Mahommed Ali has repudiated very rightly the charge of inconsistency which the *Leader* brought against him. But he does a great disservice to the country when he harps on civil disobedience. Dr. Kitchlew sent a letter the other day it would seem stating that the new Committee can declare civil disobedience without consulting anybody except themselves. Lala Lajpat Rai rightly took objection to this and said that the A. I. C. C. ought to be consulted. The Amritsar leader did not agree to this. And now Konda Venkatappayya of whom we have seen something in these pages as the fiery exponent of a no-tax campaign in Guntur, become a wiser man, has written expressing his agreement with Lala Lajpat Rai. The learned Doctor has not yet taken the public into his confidence as to what he now thinks. It is hardly possible that he is going to alter his convictions. And should his opinion be representative of that of the other members of the Committee —it is most probable Dr. Kitchlew's is the commanding voice, as confessedly other members of the Committee have more important, electioneering work on hand—it is time that the country warned him of the disastrous consequences of launching on the revolutionary path of civil disobedience, in the present unorganised and ill-disciplined state of the country.

The Hindu Message

The Viceroy's Speech.

Lord Reading has read a commination service on the Indian politician and all his ways. We had been asked to look forward to His Excellency's speech at the Chelmsford Club as an important pronouncement on the Indian situation Well we have had it. But has it in any way enhanced the noble Lord's reputation for statesmanship ; or has it appreciably lighted up the darkened path that lies before us ; or does it betray that his Lordship has any surer grasp of the actualities of Indian Politics than he did when he took up his high office some two and a half years ago ? Never did a more murkier noon belie all the hypocritical promise of a glorious dawn. His Lordship came to this country with a record of which any statesman may well be proud. As he ostentatiously took care to remind us, he did not forsake, nor mean to, the principles of justice because he had exchanged the Chief Justiceship of England for the Indian Viceroyalty. The lengthening shadow of Amritsar lay acros the land ; and the general political situation, though disheartening, still admitted of a considerable improvement if wisely handled. Yet the Viceroy who more than any other sang to us of equality and justice has in half his period of office been responsible for more unrelieved repression and unbridled autocracy than at any former period in this country. This has been the considered unanimous verdict of the country. The Reforms have been shown to be a showy sham and even those who believed in working it have been disillusioned. Cetification has come to be recognised as one of the normal processes of legislation. Legal forms are being prostituted for purposes which are to be condemned from the point of view of legal morality. The freedom of the individual has never been so dishonoured as when a Lord Chief Justice is at the helm of the ship of state. The Press Law was only repealed that the press may be denied some of its elementary rights and that the Prince's Protection Act may be passed by certification. It is not inconceivable that there was deep design in this. The "greatest man of the world," one too who has been the sole sure bulwark of peace has been incarcerated. Overseas Indians have been relegated to the position of Pariahs in the Empire. The Kenya decision is only referred to in Viceregal and gubernatorial pronouncements to impress upon the long-suffering people of this country the need for tolerance and patience and forbearance.

The events of the immediately past few weeks lent a further interest to the Viceroy's expected pronouncement. A section of Congressmen, by no means insignificant in point of brains, political capacity or influence, had persuaded the Congress to abstain from throwing obstacles in their way to enter the Councils, to obstruct their working and to smash them in certain eventualities. The Kenya betrayal has stung even the Moderates into frank speech on the character of an Empire that would dismiss them with such superior disdain. There has been everywhere a concerted action to boycott Empire goods. Municipal action has vied with national action and the action of individuals as well as public organisations of all the various parties in the country. The movement in favour of boycotting the British Empire Exhibition has enlisted an almost unanimous sympathy. The 'forced' abdication of the Raja of Nabha and the consequences that flowed therefrom have been agitating not only the minds of the Sikhs but of almost every other community in this country. The wholesale arrests of prominent Sikhs and the declaration of their organisations as illegal, the prohibition of the Central Sikh League indicate the Government is in a panicky frame of mind and recks not of popular rights.

What did Lord Reading say on all these topics that are so exciting the public mind. Truth to say the public mind cares mighty little as to Viceregal pronouncements. The affair of Nabha, Lord Reading dismissed with a mere 'I tell you so and it must be sufficient.' Unfortunately suspicions have been aroused and when the public are not provided with all the facts they conjecture and form their own conclusions. In regard to the determination of the country to boycott Empire goods and the purpose of Congressmen to render the Councils nugatory in their present purpose of playing second fiddle to

the authorities, the Viceroy made some important observations. Unfortunately they betrayed more passion and emitted more heat than light. His Excellency does not seem to have followed events in this country with any discerning eye. None of the Swarajist leaders have any illusions ; they are not so foolish as to think that the death of the reform tinsels will mean the paralysis of the administrative machinery. They only want all comouflage to be pierced through and British rule in India brought once again before public opinion in its real *raison detre*, which is that one man fully armed is more than a match to ten men in their shirts. His Excellency's words therefore must hearten them considerably, as the Viceroy proposes to simplify their work for them. His Lordship, however, did not stop there. 'I know my countrymen,' he said, and he warned this country not merely that the boycotts will be more prejudicial to India herself, but that, should they seek to put an affront on the prestige and dignity of the British lion, even the Montagu tinsel had a chance of being withdrawn. As if public opinion in this country cares aught for this ! Petulance is hardly an engaging characteristic in statesmen who rule the destinies of communities like those in present day India, whose pulses throb with such deep and unsatisfied impulses as longings for freedom and further freer self-expression.

For reward, the Viceroy has got praise from the 'Morning Post,' which from the agreeable pastime of Jew-baiting has changed to patting Lord Reading on the back; what a good die-hard he is after its own heart. It hopes that now at least the Viceroy will have abjured all his follies of coqueting with the forces of disorder, but that he will stand 'with his back to the wall and with the last concession behind him.' Surely its advice is superfluous to a Viceroy of Lord Reading's record when it adds that 'the only wise course is to set our faces like flint against the agitators and consolidate our strength against the day of trial." Elaborate elucidation of this is unnecessary, for even the man in the street has long ago found out that, when India clamours for more rights and privileges and the clamour becomes irresistible, it can only expect the cynical retort that Moscow is at the bottom of the clamour, which is to be met by stern repression.

There was one point in the Viceroy's speech to which there will be cordial assent everywhere in this country. In fact it is the lack of union between the two great communities in this country that has been responsible for the recent redoubled repressions and the accents in which the British press, even the steadier section of them, has begun to speak of India, its people and problems. That unity we had long been assured by leader writers in the great newspapers was an accomplished fact. In our common, workaday affairs, it has latterly proved a broken reed. There are reasons to believe that much of the responsibility for this regrettable state of things devolves upon our leaders. We trust they and the country will take note of this and set to work accordingly.

We are sure our numerous readers will be extremely glad to learn that His Holiness Sri Jagadguru of Sringeri is restored to perfect health and that he performed the Navaratri pujas as usual. Our joy knows no bounds in being privileged to publish in the first page of this issue a *Dandaka* in praise of Sri Saradambal composed by His Holiness. We hope to be able to publish in future issues some more fresh poems from the pen of His Holiness which we fully trust our readers will greatly appreciate.

Dr. Kitchlew seems to take heart of grace of the luckless action of the Punjab Government in their wholesale arrests of Sikhs of the reforming persuasion. He and Mr. Mahammad Ali have sought to commit the Congress to supporting the Akalis. Now there is no need to enter into the question of the Akali repression. There is no denying that, as the *Pioneer* said, there is a situation developing in the Punjaub today which might well lead to the repetition of the events of 1919. The *Pioneer* has an uncanny prescience in these matters and the local Government is taking a line of action which is calculated to justify the gleeful anticipations of the *Pioneer*. The Punjab Government have resorted to the familiar device of the Criminal Law Amendment Act and have hauled their big net across the Punjab, delivering the haulage into their prisons. A vigorous suppression of news is, we fear, being also resorted to. For what else does the warning to newspaper editors mean against publishing the communiques of the S. G. P. C. and the Akali Dal. In the face of this unconscionable repression, we can well understand the eagerness of active politicians to enter the fray. But circumspice, much more than valour, ought to be the motto. Nagpur was not exactly a bright spot on the Congress escutcheon, though doubtless the Government did not come off in flying colours. As the S. G. P. C. themselves propose to contest the legality of these arrests, it is for the country not to brag about civil disobedience—for, in the light of Mr. Mahommed Ali's recent speeches, it can only be bragging—but to go on seeking the strength within themselves and conserving it. We hope the country will take deep thought over this problem.

* *

Sir P. Theogaraya Chetty, the super-Minister of these Provinces, made an important pronouncement on the Non-Brahmana movement on Saturday, which for frankness it would be hard to beat. Addressing the South Indian Maruthuvakula Conference, Sir P. T. Chetty said:—Gentlemen, I did not expect that the movement will catch on so soon and so well. But as the field was so ripe, in a very short time (say five or six years) it has borne fruit, a gigantic fruit which if tended

properly without dissensions among ourselves, we will in course of a short time rise to the level of the monopoly class. I might also be permitted to say that by the time of the trial of 10 years of the Diarchy we will be in a position to say, we don't want any communal difference.

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Here indeed is a confession that the Non-Brahman leaders at any rate have no greater idea of their movement, no nonsense of any social or other democracy about it. Their intention has always been to become the monopolist classes themselves. And as always happens in cases of this kind, the governing men of the party are now hoist with their own petard. Each community of what is curiously styled the Non-Brahman party wants to have its own innings; and rightly so from the point of view of the Super-Minister. We are sure the country will be thankful to Sir P. T. Chetty for this frank statement about the aims of his Party.

Literary and Educational.

Peeps into Student Life—V

(By S. Amudachari B.A., B.L.)

(*concluded.*)

"He neither uses light, nor takes good food" broke in Panju. "Surely a darkness is coming over our land. It is a pity he merely lives on wheat and goat's milk."

There was a faint smile at the corner of Sastri's lips. "He must be very weak," continued Panju "I wonder sometimes how such a great soul is contained in such a fragile body. Would that he were more healthy and strong."

"What do you mean by healthy" queried Sastri.

"Free from disease, and strong" replied Gopu.

"As if he is not" retorted Sastri.

It was now Venkutu's turn.

"Shakespeare says that 'stone walls do not a prison make, nor iron bars a cage.' The spirit of the Mahatma cannot be imprisoned. It is carried on the wings of freedom and liberty. It is borne abroad to inspire his countrymen with new hope and courage."

"Hooray for the Poet."

The topic changed.

"Hulloa Venkutu, how is it you never read to us any of your poems for the last ten days" asked Panju "Does even the poet need rest from his labour ?"

Gopu was searching for an imaginary ant that bit him somewhere.

"I was so busy: I forgot to tell you that I sent last month, to the "Everyman's Review" a whole sheaf on verses or "Harvesting." There is nothing like freedom in verse: To be bound by mere conventions of rhyme and metre is simply to cramp your soul."

"And to set a limit to your power" added Panjus. Gopu was prudent and kept his tongue. He was trickling the sand through his fingers. Sastri distinctly remembered that he saw the current issue of the Everyman's Review only the previous day in the Y. M. I. A. and swore within himself that Venkutu's poem was not there.

"However I have brought a copy of the same here, and will read it to you. Please let me have a frankly severe or a severely frank criticism of it."

Venkutu read his poem. Panju pretended to be absorbed and counted the motor cars running on the beach. Venkutu had finished. There was an awkward silence for full two minutes. Panju scratched his head, while Gopu frightened away a crab, which had approached him too near.

"Your poem is very pastoral" said Panju

"You mean lyrical"

"I mean pastoral lyrical"

What it was, neither Venkutu nor Panju seemed to know. But surely there was nothing bad in it and Venkutu was satisfied.

"You see, a silent revolution must be worked out in poetry, We must cast off the fetters that bind us poets"

"Oh yes. then we may write anything we like."

"Metre and Rhyme—they belong to the classic age".

"Moreover it is a trouble," added Panju. Venkutu resumed.

"This is an age of Renaissance in poetry. The poetic impulse is everywhere. I believe in prose-poetry."

"So do I. Walt Whitman, the great American was a prose poet."

Gopu poked into Sastri's ribs.

"So you know, Walt Whitman, that great genius who broke the fetters of conventionalism. He was a great democratic poet. He said of his book 'who touches this book touches a man.' I dare say you have read his book"

"Certainly. I have read his 'Leaves of Trees'"

"You mean, 'Leaves of Grass'"

"Ah yes, I made a mistake. 'Leaves of Grass'"

"How I admire the poet! His greatness lies in the fact that he can write with ease on anything and everything. Look at his "Trickle Drops" or "A Hand Mirror" or "The Ox Tamer" or "What think you I take my pen in hand."

Panju added to the list.

"or of his "Song of the Broad Axe" or "Song of the Redwood Tree," or "Delicate cluster" or "As I lay with my head in your lap camerads"

"Such a happy and lage collection of poems, no one has ever made, or will make."

"Except perhaps yourself" added Panju after a thoughtful silence. Venkutu acknowledged it by a graceful smile.

"A few of his lines are still ringing in my ears."

"Stranger, if you passing meet me and desire to speak to me, why should you not speak to me?

And why should I not speak to you?"

And again

"I celebrate myself and sing myself.
And what I assume you shall assume
For every atom belonging to me as good belongs to you."

"Beautiful" ejaculated Panju absent-mindedly. Sastri yawned louldly and Gopu stirred himself.

"The music of Walt Whitman has made even Sastri fall asleep" said Panju.

By way of contradiction, Sastri opened his eyes widely and stared full-eyed at everything around him including Panju:

"Have you written the composition for tomorrow" asked Gopu of Sastri. The subject was "The women characters of George Meredith."

"Medallists need not fear for anything" said Panju

"Nor those who know Saintsbury from cover to cover" said Venkutu.

"Nor those who have originality in them" retorted Gopu.

"Nor those, who have already written" concluded Panju:

Sastri was thinking of the letter he had received from America.

"I suppose Sastri, you are thinking of the minimum subsistence, on which men may live" said Panju.

"It will solve our economic problems to a great extent" observed Gopu.

"Why not you try and live on air?" was the rather mischeivous suggestion of Panju.

Sastri blessed them for their ignorance, and said there was really no use in their consuming quarter measure of rice each every day.

"By boiling, all the vitamines are gone."

"What are vitamines?"

"They are complex nitrogenous compounds. Deficiency diseases are generally due to absence of these bodies. One of the lines of research in this subject has been in the direction of finding a method of quantitatively assessing a food in regard to its vitamine content"

Panju scratched his head, while Sastri waxed eloquent.

"One method recently adopted consists in feeding young rats."

"Rats"! cried all

"Yes, rats, feeding young rats on a vitamine free diet till growth ceases. It has been found that .002 mg of vitamine a day was sufficient to enable a rat to grow. It has been also shown that cod-liver oil contains between 200 and 250 times as much vitamine as butter, and that accounts for the effect of cod-liver oil in deficiency diseases."

"Enough," cried Panju "The plague take your Cod-liver oil and deficiency diseases"

But Sastri was in his element and he was not to be so easily discouraged,

"You must eat only half boiled vegetables, and that without salt."

Panju could endure it no longer. Salt, he said was of such great importance in a man's food, that even when a man got angry, he naturally asked "What do you eat with your food, salt or..."

The rest burst into a hearty laughter in which Sastri also joined.

And so the merry tide of conversation flowed. It was rather late in the evening and with April scarcely a month and half before them, none of them was disposed to stay longer. And so they left the sands and returned to their homes.

Sastri parted with them near the High Road where he purchased a dozen green plantains for his use that night.

Panju and Gopu slept the sleep of the innocent. But Venkutu was sitting with a pencil in hand, till late in the night, leaning over the table. He was reading aloud to himself, the first two lines of what he had written:

"Oh say what it is that makes the heart aflutter when a youth beholds a lovely maiden" etc.

Sastri had sought his bed early. But he rolled in his bed from time to time and his room-mate thought that he heard him mutter in his sleep a few incoherent words, "13 p. c. nitrogen"— "$1\frac{1}{2}$ p. c, carbohydrate" —and "half boiled vitamines"

Reviews.

Thoughts from the Vedanta by R. KRISHNASWAMI IYER M.A., B.L, Published by The Sri Vani Vilas Press, Srirangam. Price Rs. 1—8—0

This book is a brief and lucid and admirable summary of the great doctrines of the Vedanta which has commanded the reverential love and homage of the world and which is at once the unifier and the crown of Indian culture. All systems of thought and worship in India find their back ground and stay in the Vedanta. It is the illimitable and divine sky where and wherefrom the Sun and the Moon and the Stars stay and shine. The learned author's ancestry and training have been of an exceptional character and his own personal endowment of mental power and emotional purity has been of an equally exceptional character. It is no wonder therefore that the work is so admirable as it is. He begins by discussing the goal life. Man is essentially *Sachchidananda* and abhors death, ignorance and misery. But to realise this a long and arduous course of discipline is required because as the result of dateless karma vasanas we have come to identify ourselves with the mind and the senses and the body and even with the non-ego. Perception and ratiocination take us only a little way toward struth. Faith leads us to the shrine of truth which is fully revealed by scripture. Direct realisation is the only irrefragable proof. Only then do we realise God's omnipresence omniscience and omnipotence and our identity with God. The learned author then takes us through the four steps in the Vedanta. Only then can we realise the identity ofSoul and Oversoul (अयमात्मा ब्रह्म) and the identity of God and the universe (सर्वं खल्विदं ब्रह्म). We congratulate the author on his excellent work and hope that the public will benefit largely by its study and get a clear perception of the "sublime philosophy and satisfying religion of the Vedanta."

Miscellaneous

Notes and Notions.

The *Westminster Gazette* discusses the utility or otherwise of barbarous punishments as follows:—"It is a little puzzing to find a Coroner urging the abolition of capital punishment as a barbarous thing and then suggesting corporal punishment and penal servitude as a substitute. I imagine that most would think corporal punishment the most degrading and barbarous of all punishments. Moreover it is a matter of fect that crime has diminished in proportion as the penalties inflicted upon the convicted have become more humane and less terrifying. The stream has now set in this direction, and it would need some very startling evidence to persuade the authorities to put the clock back. Some people would suggest that punishment of any sort has still to justify itself; and as it vanishes from one sphere after another, the day may come when we shall regard the infliction of punishment to persuade people to desist from evil as another superstition of the Dark Ages."

* * *

Last year, the League of Nations decided to attempt the final abolition of systems of slavery placing a saleable right over human beings. But, says a contemporary, the intention has, as usual, been frustrated in practice through the refusal of certain Governments to place all the relevant facts before the League.

The three principal areas in which slavery survives are Tanganiyaka, South West Africa and Abyssinia. In the first area there were 185,000 slaves who were proclaimed to be free men last year, but it is not known how many slaves have in fact been emancipated. In South West Africa at least 50 per cent of the population has been reduced to slavery. In Abyssinia, there are more than one million slaves who are saleable property and they are sold for mutilation and other revolting purposes. The Regent of Abyssinia has asked for the co-operation of the League of Nations in putting down slavery for which he holds some of the European Powers also responsible. Great Britain who was once a leader in the movement for abolition of slavery is not very eager to see it abolished now.

* * *

"The International Labour Office recently gave the following statistics regarding the number of disabled in receipt of pensions in the principal belligerent countries:—Germany, 1,537,000; Australia, 16,000; Austria, 164,000; Belgium, 110,000; Canada, 45,000; U. S. A., 157,000; Finland, 10,000; France, 1,500,000; Great Britain, 1,170,000; Italy, 800,000: Poland, 320,000; Rumania, 100,000; Yugo-Slavia, 164,000: Russia, 775,000; Czecho-Slavokia 236,000 New-Zealand, 20,000. This gives a total of 7,124,0000. It is stated that official statistics are not available for the war losses of Turkey, Bulgaria, the Baltic States, Portugal, Hungary and Japan. Apparently the figures for India have also not been compiled.

* * *

Twelve years in Government Departments, which had brought him into touch with other Government Departments in South Africa, Canada and the United States," have convinced Mr. R. H. Brand, who lectured on Socialism at the Liberal Summer School at Cambridge, that the arguments against State Socialism are overwhelming. "The convincing argument is a knowledge of real life," which conflicts awkwardly with the deductions from mere theory. Whether State Socialism, where applied as in Queensland, has been a bane or a boon is a question which will be answered by men according to their economic and political beliefs. In the debate in the House of Commons on Mr Snowden's anti-capitalist motion, Sir John Simon took Queensland as the concrete example of its failure in practice. He said the Labour Government had taken over railways, banks, saw-mills, iron works, sugar refineries, and butcher's shops, and argued that the official returns of unemployment throughout Australia showed that under a socialist regime Queensland had a larger percentage of unemployed than any other state for which statistics were available. These statements however are vigorously challenged by Mr. J. A. Fibelly. He denies that the Queensland Government "took over" any of the enterprises with which it is associated, and from other and later official statistics than those relied on by Sir John Simon shows that the State had a percentage of unemployed in the first three quarters of 1922 less than New South Wales, Western Australia or Tasmania. Whether Socialism or any other "ism" is a panacea for all ills, including unemployment, Mr. Fibelly leaves to the dialectician, but he is confident that the people of Queensland "are working out their own destiny very satisfactorily" under the existing constitution. If others have their doubts, it may at least be said that the recent General Election in Queensland proved that the forces opposed to the Labour Government were not sufficiently strong in their opposition to drop their differences among themselves, as was done in New South Wales.

* * *

Reviewing European events in the month of August, the "United Empire" writes:—The dog-days, so far at least as their care-free character is concerned, have gone the way of much else since the War. Even the emotions engendered by the sea-serpent's seasonal revival, whenever affairs during the holiday time became unduly dull, are no longer necessary to ensure vocational interest in the daily paper. The exchange of vigorous and outspoken Notes between Great Britain and France on the question of reparations, the Ruhr and Allied Debts; the collapse of the German Mark till its exchange value has reached the tragi-comic record of 30,000,000 to the £ sterling, the supercession of Dr. Cuno in the German Chancellorship by Herr Strese-Mann, and the arrest of De Valera on the eve of the Irish Free State elections are only a few of the excitements of the past month. The chief event was, of course the despatch to Paris of the closely-reasoned and frank, yet wholly courteous, British Note specifically challenging both the legality and the wisdom of the Ruhr occupation, and putting the British view as to reparations and Allied debts in a way that admitted of no misunderstanding. For a moment, no doubt, as Mr. Austen Chamberlain said, the Entente hung upon a thread. The British Note has been answered by Mr. Poincare in a spirit which shows, that, whilst France is as keen as Great Britain to prevent a break in an alliance which has stood for so much to her and the world, she is not prepared to admit that the adventure on which she embarked nearly eight months ago, was either unjustified then or unwarranted now. The reply does however, afford some slender ground for hope that an arrangement may be effected under which Great Britain, France and Belgium can act together, with such a modification of the Ruhr occupation as would induce the Germans to abandon passive resistance. Failing that, no man can see what the end will be.

* * *

At the annual dinner of the Rhodes Trustees, the Prime Minister responding to the toast of "The British Empire and the United States," proposed by Sir Charles Sherrington, likened England to an orchard which had sent forth saplings from old stock to the uttermost corners of the earth: the quality of the fruit may be different but the fruit is none the less fragrant. He instanced "four chief qualities, persistent, consistent, among the English speaking peoples." These are (1) from long inheritance, an innate sense of justice; (2) that real democratic feeling which values a man for what he is; (3) a sense of political freedom which neither degenerates into licence nor retrogrades into tyranny—the price of that liberty is eternal vigilance; (4) the belief that men can worship in their own form and manner, the belief in God and and in the responsibility not only of individual but of the nation for his and their actions on earth.

National Ideals.

Sir George Paish writes in: "Co-Partnership" for September:—At the present moment the world is in great danger and very grave doubts are entertained as to whether or not the danger will be overcome.

The progress of invention and the march of events have bound the nations and society together into a condition of unity and interdependence never hitherto attained, but the nations refuse to recognise their essential unity and interdependence, and each one in its own way is acting as if it were or could be a self-contained unit. In times of great danger undisciplined people revert more or less to a primitive state, while disciplined people act in greater unity and co-operate more closely with each other in order to overcome the danger. As national entities, the nations have always remained more or less in a primitive condition, each seeking its own particular interest regardless of the wellbeing of other nations. Individually, however, the citizens of all nations have in a greater or lesser degree learnt to co-operate with each other. They have discovered that individuals promote their own wellbeing by promoting the wellbeing of others. The present danger demands

that not only individuals but that nations should co-operate with each other and that the unity and interdependence of the nations should be rendered still closer and more effective.

In periods of great danger one is brought face to face with the fundamental principles which make for progress and promote wellbeing on the one hand, and with the false doctrines and wrong principles which do injury and create misfortune on the other. National or international crises disclose the true character of nations, just as individual crises reveal the true character of individuals.

Whether or not the world will now be able to overcome the danger which threatens it, will depend upon both individual and national character. If individuals and nations act regardless of the good of other individuals and of other nations, nothing can prevent a disaster of unexampled dimensions. On the other hand, now that the danger is here, if individuals and nations think first of the common good, then the danger will be overcome.

It is idle to deny that we are now in a situation in which there is a conflict of individual interest with individual interest and national interest with national interest. Each individual and each nation is thinking primarily of individual interests and is neglecting the common good. Never were national ideals so necessary as they are to-day, and probably never were they less in evidence. It is of the greatest moment that individuals and nations should stand for their ideals.

I do not propose to discuss individual ideals. My purpose is to indicate national ideals and their importance to national prosperity, and to industrial wellbeing. The characters of the various nations are extraordinarily diverse, each one having particular ideals.

Everyone will admit that one of the most marked characteristics of the Englishman is his endurance—a most admirable virtue when used for the right purpose. Another trait for which most people will give him credit is his love of justice and desire to be fair. When the Englishman's special self-interest comes into operation it is sometimes difficult for him to recognise that he is not playing the game, and in consequence of the war and all that has come out of the war, it has become exceedingly difficult for him to discriminate between what is just and what is unjust. In no small degree has the present world danger arisen from this difficulty. Slowly, however, as things have become clearer the British nation is discovering what is just, and seems to be resuming its character for fair play.

Anyone who valued the character of the British people must have been distressed by the action of both capitalists and workmen in exacting great profits and high wages at a time when the nation was engaged in a life and death struggle. And again, everyone who sets store by the nation's character for fair play must have been distressed by the high prices which the British Government charged for coal to its Allies, both during and after the war came to an end, and was equally distressed by the action of labour in demanding to share the extortionate profits which the Government claimed to have made. It may be hoped that in the settlement of the Inter-Allied debts the British people will allow their character for fair play to control the actions of their Government, and will remit to the French and the Italian people the large profits made by selling coal and other goods at excessively high prices.

Another British characteristic—indeed, ideal—is a high regard for courage. Probably the courage of the Britisher, not only on the field of battle and on the sea, but in commerce and in finance, is one of the most valuable of all his qualities. It may be hoped that the courage which caused the British people to build the greatest mercantile marine, to construct railways for the world and to supply other nations with the capital needed to develop their natural resources in so far as their supplies of capital were insufficient, will continue to animate them in future. Only by a policy of great courage will it be possible to overcome the economic and financial danger which now threatens the world and bring about that great expansion in production and in commerce which must occur if the nations are to bear the heavy burden which the war has left behind. At a moment such as this when the world seems full of fear it is essential to realise that fear destroys while courage constructs, and that unless some nation is prepared to set an example of great courage the danger of a world breakdown which is now threatened cannot be overcome. British courage needs now to be exercised as never before.

In the space at my disposal it will not be possible for me to indicate the character and ideals of every nation, but at the present moment it is of vital importance to discover the true characters of the American, the French, the German and the Russian peoples, as it will not be possible to evolve a policy which will preserve the world from disaster unless due account is taken of the characters and ideals of these great nations. I would, however, especially insist upon the supreme value of the British ideals in solving the present difficulty—endurance, fair play and courage. Without endurance it will not be possible to induce the nations to face the situation and be willing to apply the remedies. Without the spirit of fair play it will be impossible to find a solution, and without courage no solution can be applied. In no small degree has the danger to national and industrial wellbeing arisen from the prevalence of a feeling of fear, fear between nations, fear between classes and fear between the capitalists and the workers.

Probably tho most pronounced characteristics of the American people is their sympathy with suffering, their hatred of oppression, and their desire to do what is right. Certainly since the war came to an end Europe, and particularly Austria and Russia, owe to the American people a great debt of gratitude for the practical sympathy they have shown in assisting the suffering. No one can doubt that one of the main causes of American intervention in the war was the desire of the American people to preserve the world from a military despotism. In no small measure America has become the great nation she is because of the desire of her immigrants to escape from the European military system. Nor can anyone acquainted with American mentality fail to realise that the principle of right is one of the strongest of American ideals. It was indeed this principle which Mr. Wilson endeavoured to apply in Paris to the difficult European problems which had to be settled in the drafting of the Peace Treaty. Of course, no one can infallibly discriminate between what is right and what is wrong when matters have to be decided without full consideration. In the present condition of the world the American ideals of sympathy, desire for liberty and love of right, should prove important factors in the work of restoration. Personally I do not doubt that sooner or later the American people will realise that they must take their part in world affairs and be prepared to apply to international matters the principles which have so materially contributed to the wellbeing of their own nation.

The French people have gained a great character for chivalry and for courage, and although at the moment they find it difficult to apply their principles, having regard to their war experience, one cannot

doubt that the further they get from the war and the memory of their sufferings, they will realise that it is not possible to pursue a policy based upon fear and to remain a great nation. Only when France regains her normal character for courage and chivalry will it be possible for the world to recover from the great danger into which the war and all that has happened since the war have placed it. In no small degree does industrial and national prosperity depend upon the resumption by the French people of their national ideals.

The character and ideals of the German people are also of very great moment. In view of what has happened it is somewhat difficult to discover the real character of the German people. On the one hand their love of children, their love of music, their industry and their scientific attainments make them of great value to the entire world. No nation can enjoy these qualities and possess these ideals without exercising a great influence for good upon the whole of mankind. But with these ideals a section of the German people at least have gained a character for brutal strength which revealed itself in a policy of "blood and iron." If after the bitter experience they have had of fostering this latter policy and all that springs therefrom, the German people were definitely to abandon it and to revert to those characteristics and to those ideals for which the world used to hold them in so much admiration and esteem, then the contribution which Germany would make to the restoration of the world would be invaluable. Indeed it is difficult to see how the danger which now threatens the German people in common with the rest of the world can be overcome until, in some striking manner, the German people let it be known that in future they will do their best to promote among the family of nations those kindly feelings which are so characteristic of German parents. Were the industrious character of the German people to be allied with feelings of amity towards all peoples, and especially towards their immediate neighbours, so that none had any justification for apprehending a revival of German militarism, either immediate or distant, the task of overcoming the difficulties with which the world is now faced would become a comparatively light one. In no small degree is the stark selfishness of the nations due to apprehension lest sooner or later a German Government will again use a great industrious population to promote a militarist policy. As soon as the German people can convince other nations of their intention to promote world peace and world unity a new spirit of hope will be created, which will help to bring about unprecedented industrial and international wellbeing.

Lastly, in no small degree does the future depend upon the character and ideals of the Russian people. The justification for German action in recent years was the militarist policy of the Russian Government. How far the German anxieties were justified by Russia's policy, and how far Russian militarism resulted from Germany's policy is difficult to determine. Nevertheless, just as the German people individually are of kindly nature, so the Russian people individually have a character, both for kindliness and for spirituality. The Government of Russia, it is true, has always been cruel in its desire to compel a great mass of illiterate people to allow themselves to be governed by a relatively small number of autocrats and bureaucrats. No one can doubt, however, that the Russian people, apart from their Governments, desire to live in peace and friendship with other nations and to do what is within their power to promote the common wellbeing. They have, moreover, a character for honesty, and in Russia's dealings with other nations politically, economically or financially, no complaint can be laid against her that she ever failed to meet her obligations until the recent war brought her defeat and involved her in revolution and distress. It is of vital importance that these qualities of the Russian people should now be recognised, for without Russia the danger with which Europe in particular and the world in general is faced will be difficult to overcome, and even when recovery begins it will be long and painful.

The recovery of industry and of national and international wellbeing will be hastened or delayed in proportion to the time occupied by the nations in again becoming true to themselves, and therefore true to their ideals.

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